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# WOMAN'S WORK

FOR

# WOMAN.

## VOLUME VII.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest,
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Mission House, 23 Centre Street, New York.

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# Woman's Work for Woman.

Vol. VII. MARCH, 1877. No. 1.

## Abroad.

### *INDIA.—Allahabad.*

Miss S. C. Seward, M.D.

. . . I have always been afraid lest I might in some of my letters add to the romance that has at home been thrown around medical work here. I should be very sorry to write one word that might induce any one to enter upon it except as combined with mission work. The position of one employed only in medical work would not be a desirable one, either as regards English or native society. At the best, there is a good deal of prejudice to live down. I have known of it, however, more from hearsay than personal observation.

In April I was asked to come to the house of one of the leading pleaders in the High Court, a very intelligent Brahmin. His wife was dangerously ill, and for a long time I hardly dared hope for

her recovery. He was wealthy and liberal, and saw that she had the best care and nursing. On her recovery he wanted to make me a handsome present, but I told him that all my fees went to the mission, and he had already paid me very liberally. He then went, without my knowledge, to the dispensary committee, told them what I had done for his wife, and said that he wanted to see other women trained for the same work. If they would get me to undertake to teach some, he would give a thousand rupees to start the work, and a regular subscription afterwards. They at once wrote to me asking my terms, &c. But I have never seen my way clear to undertake anything of that nature. It would be very hard to find the right material—those possessed of sufficient intelligence and education; and then it would be a Herculean task for one person to undertake to do what at home would be the work of a corps of professors. Others here have tried it, with very indifferent success. My legitimate work tries my strength, and I feel that I have none to spare for other matters. I was glad, however, that the medical authorities should be given this proof of native appreciation.

One would naturally suppose that such cases would be often met with, but here I usually find that their prejudices in medical matters are nearly as strong as their religious ones; indeed, they go together, for a Hindoo carries his religion into all matters of daily life—his food, clothing, medicine, education, &c. Constantly, in speaking of food, medicine, &c., I am told that such and such things "we cannot touch; they are forbidden by our religion." I often wonder, when coming daily in contact with all this, if we may not ourselves in one way learn a lesson from them, for grovelling and sensual as is most of their worship, with no spiritual element, they yet are very earnest, and have faith that in some way merit will accrue from the endless rites and ceremonies they observe.

Not long since, one of our women became alarmed about her child, who was slightly ailing. As I had said that I could not go there that day, she persuaded her husband to bring the child to our house. It was her first visit to any English house, and her surprise

and delight were amusing. After exclaiming many times, "How cool! how clean! how beautiful!" she suddenly stopped, and sitting quiet for a moment, drew her husband towards her and said, in a low tone, "I know why God gives them all these things, it is because they are His children." I thought, "Poor woman, how sad that you cannot realize that His best gifts are better far than mere temporal things!"

One of the saddest features of the medical work is that often in those houses where there is most comfort and intelligence, the opportunities for religious teaching are the least. Very often at any mention of this subject they will say, "It is forbidden to us to learn of your religion, or read your books." In such cases it is useless to argue with them, but sometimes those who at first seem the most prejudiced can, as their confidence is gained, gradually be won to speak freely and listen attentively; still, in very many cases their prejudices are deep and strong. People who write that Brahmin prejudices and superstitions are fast "breaking up," have not encountered them in the homes of the people, or they could not say such things. Coming so constantly in contact with them, I often envy the zenana teacher, for she goes only to such houses as she has been asked to visit, where they expect to hear of religion; but when I get discouraged, there is always comfort in the thought that only through medical work could any of these be reached. And in most cases the women would gladly listen if but for something to help pass the time, but it is the fathers, brothers and husbands who prevent their doing so. Many of the English secular papers say, "Educate and elevate the men, and the elevation of the women will soon follow." This "educating" process has been going on for many years, but advancement in that way has for the women done very little as yet.

It is very pleasant here now. The sun has come out bright and clear. The green lawn, with the river just beyond and the blue sky above, make a lovely picture. In the garden the flowers are starting up. I was recently looking over a florist's catalogue and noting home prices. Many which here may be had for the asking, were marked with the $ sign there. I wish I could put in my

letter a bouquet of tuberose, crèpe myrtle (white, pink and purple), with "Manchele mit," "La Ranee," and other roses, at home so choice, here to be had for the grafting. We have, I think, many compensations for the long, trying heat, in all this wealth of tree and flower, but it is exile from home for all that.

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## *WESTERN INDIA.—Panalla.*

MRS. GRAHAM.

PEOPLE at home want details of everything in the mission fields; of the character and customs of the people, as well as of mission work. We *in* the field are often so disgusted with what we hear and see and experience, that we seldom bring ourselves to write much in detail. Would people at home desire to hear frequently such incidents as the following?

About a quarter of a mile to the west of our bungalow, and near the wall of the fort, is a small mango grove, close to which is a native burning ground. As Mr. Graham passed by on the wall of the fort, a few days since, he noticed that preparations were being made for the burning of a dead body, and stopped to witness the ceremony. The little company consisted of five persons. Two of them, a man and a woman, were at a little distance from the others—the latter standing, with an empty basket on her head, the former sitting on the ground, while his basket had fallen on the ground before him. These two were *mahârs*, a low caste, who do menial offices, and had brought the fuel with which the body was to be burned. The other three were Brahmin men. One of them was arranging the fuel in a rectangular pile, on which the dead body was to be burned; another, at an interval of about twelve feet from the first, was engaged in lighting a small fire from the smouldering chip he had brought in his hand, while on the ground between them lay the dead body of a little child, half covered with a white cloth. The third person, an old man, was walking about, watching the operations of the other two, and talking with them.

Seeing that he was not specially engaged, Mr. Graham asked

him, with a freedom which is proper and according to custom here, whether the little boy were his.

"No," he replied: "he is my great-grandson."

"Where is his father?"

"He went off to a near village some four or five days since."

"Where is his mother?"

"Oh, she is dead; she died when he was only ten days old."

"And how old was he?"

"About a year and a half."

"When did he die?"

"To-day."

Mr. Graham joined the group, and stood looking into the faces and watching the actions of those at work. There was nothing in their looks or manners to suggest what they were doing.

The old man and the *mahârs* then had a short altercation as to the pay which the latter had received for bringing the fuel, and the *mahârs*, perceiving that they could get no more, went off grumbling at their hardness to poor people. In the meantime the wind had fanned the fire into a blaze, and the young man who had kindled it uncovered the little body, and took off the anklets and ear-rings. He was doubtless a relative of the child, but there was no indication of any tenderness or sorrow in the way in which he handled the corpse. When the jewels were removed, he dropped them on the ground, and laid the body on the pile of fuel, which was probably a foot and a half high. "Oh," said the old man, going near, "you are leaving the feet so as to stick out!" So they put the little body in a sitting position, that it might be more readily covered with fuel. When the pile was completed, he came back to Mr. Graham, while the young man applied the fire at the top of the little pyramid-shaped heap. The wind drifted the smoke to the spot where Mr. Graham and the grandfather were standing, and they moved around to the other side, but immediately a fitful gust brought the smoke again into their faces. "Ah," the old man said, "it follows us!" Evidently his thoughts were upon the scene in which he was engaged only when some such incident called his attention to what they were doing. At one time he

walked off to see what had become of some cattle that were grazing at a short distance from them. Coming back, he began to tell Mr. Graham of the capture of the fort and the destruction of its fortifications by the English. Not being interested in the conversation, Mr. Graham interrupted him with the question, "How long will it be before it is consumed?" pointing to the heap where the fire was just beginning to kindle into a blaze.

"In about an hour it will be over; when the sun sets. It is fortunate that it does not rain," and turning to the others, he added, "Shall we stay here?"

"No; what would be the use of that?" one of them replied. "We will wait until it is well under way, and then go home."

"And what about the ashes?" asked the grandfather.

"Come back in the morning with an earthen vessel, and gather them up in that."

"Then what?"

"Throw them somewhere or other over the wall."

Just then the eye of the grandfather fell upon the little coat and winding sheet of the child, where they had been thrown on the ground. "Those *mahârs* did not carry them off," said he. From this remark, it was supposed that these articles of clothing were the perquisites of the people who had brought the fuel.

Mr. Graham bade them *salaam* and walked on. In about ten minutes he looked back, and saw the funeral pile blazing brightly, while the three relatives, already at some distance from the spot, were on their way home. How true the description of these people, "Without natural affection." From the beginning to the end of the scene there was not a tear shed, not a word or expression that showed the least tenderness or sorrow for the poor little creature that had gone. The next morning, there was the little square pile of ashes, and the little coat, the little cap, the winding-sheet and the little ornaments, which we would regard as something almost sacred, lay scattered on the ground. Our servants told us that no one would take these things for fear of being haunted by the spirit of the dead child, and that they would lie there until they were rotten and trampled under foot.

## *JAPAN.—Tokio.*

MRS. MARIA T. TRUE.

I AM living in a house on Ginza, one of the principal streets of Tokio, outside of the foreign concession, and entirely surrounded by Japanese neighbors. The house is owned by Mr. Hara, one of the members of the church of which Mr. Carrothers was pastor. It is very comfortable, and quite well arranged for school purposes. There are now ten girls boarding in the house, and eleven day pupils, making a school of twenty-one as bright, interesting scholars as could be found anywhere, I fully believe.

This school has been placed in the native city, just where all have wished to go, but were not able because of government restrictions; and now it is being carried on with much less expense to the Board than formerly, and is as thoroughly a Christian school. Nothing is too hard for God.

. . . I wish you could have been here just now. A man and his little girl called to ask if they might see the foreign lady's curious things. They were from far out in the country, and quite delighted with the new sights which greeted their eyes here. After they looked a while, I called a pupil, who was in the next room, to come and talk with them about the true God. (These country people do not understand my broken Japanese.) She began by telling them that she was from the country, and until lately had known nothing about the true God, but had worshipped idols; and she did not know very much about the Book which God had given to teach us how to worship Him, but she had heard of Jesus, and believed he was the Son of God, who gave His life to save our souls from death. And then she told various reasons why she believed it, and really I could but feel that the Holy Spirit was putting words in her mouth. I gave him books, and the little girl a translation of the commandments, and they went out of my room. Now I hear the girl who went with them down stairs, reading and explaining the commandments to them. We have many such opportunities for sowing seed. God will care for it. Were it not for such an assurance, the responsibility would be crushing.

## *CHINA.*

### A CONTRAST.

"Can the Ethiopian change his skin, or the leopard his spots?" Yea, verily; it seems that, by the grace of God, even such wonders as these may be wrought—not upon the outward, visible nature, but upon the inner soul and being, which is far more marvelous. Read the following, taken from the letter of one of our missionaries in the north of China, and never doubt again the power of God to transform any of his creatures—to bring them from gross darkness into glorious light.

"Last Sunday night I was alone, sitting on the verandah, when I heard some one, as I thought, close the back hall door. But then all became quiet, and I was soon absorbed in my own thoughts, until I heard a voice inside, which I recognized as that of old Mrs. Kaon, who lives with me, but has her room on another part of the lot. I went to see what was wanted, and who was with her, and found she had gone into the dining-room and closed the door to be alone with God. In a voice earnest, but too low for me to hear what she said, she was praying. It is almost impossible for Chinese Christians to be alone at all in their small houses, and it is well when their relatives will allow them to kneel down and pray in quiet, when others are in the same room. They have always been accustomed to live in this way, without having any opportunities of being alone, so they do not miss such privileges as we should, and it seems to be a good sign of growth when they begin to feel the need of retirement to read and pray. This old lady is the same one who, a few years ago, wanted to kill her son with an axe, because he became a Christian and joined the church. She often "leads" me when I go out to visit the women, and does not hesitate to tell how she once hated foreigners and their doctrine, because it required their followers to 'throw away their ancestors,' and not worship them any longer, nor how she was changed, and what a 'precious hope' she now has. Yes, the grace of Christ can work as effectually in China as in America."

## *CHINA.—Ningpo.*

### Miss Harshberger.

We have had a summer full of excitement, political and social. The political part arose out of the demands of Mr. Wade in regard to the murder of Mr. Magery. They had a long conference at Chefoo, and while they were sitting, the country was full of the rumors of war. Then a series of stories, accompanied by very singular phenomena, swept over the country, not hurting people very badly, but frightening them seriously. The first was that evil spirits in the shape of paper men were flying through the air, and all of a sudden would light on some unfortunate victim, and in the twinkling of an eye cut off his queue. There were many cases reported in the city, but no one saw the spirit in the actual operation. Many of the Christians believed in the stories, and attributed the work to Satan. My constant reply to those who asked me if I believed was, "If I see the thing, I will believe it." This lasted about a month. Then a black cat came around and sat on people's breasts when they were asleep. This was worse in Shanghai, and in the foreign settlement too, than in Ningpo. Our magistrate here is rather a sensible man. He issued a proclamation some time ago, and gave his explanation of the black cat as the nightmare. The *Shanghai Daily News* says the idea of the "paper men" started from a trunk full of paper saints found in a Roman Catholic chapel that was entered by a mob last summer. All is quiet again, and the "unpleasantness" with England is settled. As a result, several new ports are opened for trade, and it is said that the new railroad is to be extended to Suchow.

Although the rumors have been many and very annoying, our work has gone on remarkably well this year. The native Christians showed great firmness during the excitement. In other years, during excitements, very few joined the church, but this year promises to be more than usually good so far. Up to the present, fifteen have united with the Ningpo church. At one time, during the height of the excitement, there were ten before the session of Yü-Yiad church. Not all were received at that time, but they

will be soon. I feel quite proud of the girls' day-school at Yü-Yiad, for several reasons. 1st. The girls don't seem to be afraid of me. I examine them in their studies when I go up, &c. 2d. They want no money. On the contrary, the parents have urged Mr. Bao to take something for his wife's labors. 3d. All of them are the children of heathen. Perhaps I ought not to be proud that they are so unfortunate; neither am I, but I am glad that so many heathen children come to a Christian school without pay. 4th. I think they are the nicest collection of little girls I have seen in China, rather good-looking, dressed neatly, and not so foolish as the great mass of them, that when they see a foreigner they run away. I am trying to start girls' schools as well as boys' schools in my parish. There are two women who are well qualified to teach, and whose family circumstances make it convenient.

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## *AFRICA.—Liberia.*

### Mrs. Ann Priest.

Among the children in this country there are some very apt scholars, but as a general thing there is not much love for learning. Many of the native girls would gladly learn, but their parents will not allow them to do so. They are afraid that if the girls learn to read the Bible, they will know right from wrong, and they will run away from their parents rather than be sold to men whom they do not love. They are willing for the boys to learn, because they can make more money in consequence.

In regard to the *recaptives*, the fathers and mothers of these children were taken as captives in war, one tribe fighting another often for the purpose of making slaves of those whom they overcame. The successful party sold the slaves to the slavers, who were Spanish, Portuguese, and others. The American men-of-war caught the slave vessels and freed the slaves, putting them in Liberia. They are hence called *recaptives*, and their children are born free. The name is given them to distinguish them from the Americo-Liberians. We have had, from time to time, a dozen or more of these children in our family, at our own expense, and some have been married from our house.

We have now five boarders, besides my two grandchildren, and eleven day-scholars. Two little Vey girls have been brought to us by their father. Their mother died two months ago; she had asked her husband to give the children to me. The older one is six years old, and the younger, three. Do, the Kroo boy, went to his grandfather's funeral, and his family will not let him come back, because he wishes to wear clothes, and refused to have his head shaved at the death of his grandfather. He had learned to read a little, and we had great hopes of his future usefulness. He will not be likely to return unless he should have a chance to run away from his people. I hope that he will continue to improve, as he carried his book with him, and there are one or two persons in Kroo who can read. I do not think that Do will forget all the Christian instruction he received while here, at home, and in the Sabbath-school. The little Bassa boy, Thomas Malcom, is improving finely. He speaks English very well, and has learned his alphabet and prayers. The Bassa and Kroo boys very often disappoint us. After we have had them six months, or a year, or two years, sometimes they leave us and do not often return. We often start with great expectations, and feel sure that all is well, but are many times disappointed.

During the past month, nineteen have been added to our church, and a number of others are seeking the way of life.

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## *BRAZIL.—Rio Claro.*

MISS KUHL.

DURING Dom Pedro's absence, the religious question has assumed even a more serious form. Recently there have been some demonstrations on the part of the fanatics in the larger cities. In Rio, stones were thrown at the carriage of the Empress. It is said that the young Empress is much influenced by the Jesuits. One evening a mob collected near our mission church, threw stones and shouted, "Death to the Protestants and Masons!" The sexton and a man who was with him in the church were injured. Providentially it was not an evening for service or it might have been a serious affair. The police came and promptly dispersed the mob.

There appears to be in all the larger cities a set of fanatics, deeply prejudiced against the Jesuits, and in fact against religion of every form. They make no distinction between a Protestant and a Jesuit. A telegram recently reached Rio from the Emperor in Athens saying that no decision by the authorities in respect to the religious question should be made until his return.

The interior seems to be opening rapidly to gospel influences. There are many believers whose families are growing up in ignorance, and I feel that we are responsible, to a great extent, for their future. A girls' seminary in any of the large cities, I think, would in a few years become self-supporting, and reach a better class of people than have hitherto been reached. Our day-school changes constantly. We could do much more with pupils directly under our control, and then I feel more and more impressed with the necessity of working directly for the women of the land. The work here has many difficulties, but on the whole is encouraging.

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## *EXTRACTS FROM LETTERS.*

MANY of our readers will be saddened to hear of the serious illness of Miss Mattie Noyes. Her sister, who is now in this country, writes: "We have just received letters from Canton, and were surprised to find that Mattie was able to write to us again. . . . I *must* hope that she will be spared a little longer. She would be glad to live for the sake of the Chinese, and, as she has so often said, a few years would not be missed from a never-ending eternity. And now that she has learned the language, it seems as though she could do much good with a little strength. The women and girls in all the schools had been holding prayer-meetings every day at ten in the morning, to pray for her recovery, for a long time before any of the missionaries knew anything about it. Mattie says it sometimes seems to her that if God should say, 'According to thy faith, be it unto thee!' a longer lease of life would be granted her in answer to the many prayers which have been offered for her recovery."

DR. and Mrs. Newton and Miss McGinnis, who sailed for India in October, arrived at Bombay, December 8th. Mrs. Newton

writes from the steamer just before landing at that place, "You will have heard of the safe arrival of the 'Illinois.' We made a rapid and comfortable passage, had no fogs nor storms. Accommodations and attendance were excellent, and our fellow passengers were as pleasant a company as one would often encounter. At Liverpool we took passage in the 'Glamorgan' for Bombay. Dr. Newton preached on the Illinois, and has conducted service regularly every Sabbath on board the Glamorgan. We are looking forward joyfully to the termination of our voyage, which has been a prosperous one so far."

Miss McGinnis writes:

"Our party is a very pleasant one indeed, and I have enjoyed all the voyage but the sea-sickness. Dr. Newton has been teaching me the characters of the Murathi language, so that I have some faint idea of what is before me for the next few months. Will you not ask that I may be enabled to speak this difficult language soon, and that I may love the poor people and be of service to them even before I can speak it? We have had many enjoyments, and although they do not lessen the feeling of separation from the dear home friends, they do much to comfort us. It is sweet to know that here in this wide waste of waters our Heavenly Father has us in the hollow of His hand."

Mrs. Tracy, Futtehgurh, India:

"God's blessing seems to rest upon our efforts to spread the story of redeeming love among the women around us. There are no marked conversions, yet we have reason to believe that the seed is taking root, and we find far more openings for work than our time and strength will permit us to enter upon. I have felt more than ever encouraged in the village which I have been visiting during the past season. My work there grows in interest every day. . . . The ladies in our mission, and all others interested in the work, are to hold a prayer-meeting this afternoon in our parlor, to talk over the subject of reaching more of the Eurasian population, getting them interested in working for Jesus, and, perhaps, devising other plans which may help us; but, above all, to ask God's blessing on what we are now trying to do for Him."

# At Home.

## *FAREWELL MEETING.*

ANOTHER page has been added to the history of our mountain home, Woodstock. On the evening of Monday, January 15th, a large audience gathered in the Princeton Church, West Philadelphia, to participate in the farewell exercises, and to say "*God speed you!*" to Mrs. J. L. Scott and Miss Mary Fullerton on the eve of their departure for the missionary home on the Himalayas. Many will remember that some two months since, when it seemed wise and right for the best interests of the school at Woodstock that missionaries, especially qualified, should be set apart and sent to India for this particular work, a call was issued by our Society for two women possessing these special qualifications, together with a true missionary spirit. In connection with this *call*, "prayer was made without ceasing" to God that He would direct His chosen laborers to this work, and while we yet prayed, the answer came in the response of two, who seem, so far as human judgment can decide, the very persons of all others best adapted for the needs of the Woodstock school. Mrs. Scott's valuable experience and knowledge of the language gained during a missionary service of thirteen years in India, together with her superior qualities of mind and heart, fit her in a remarkable manner to be the head of the school and home. Of her young associate, it is enough to know that pastor and church, pupils and friends, say, "How can we spare her?" while yet they try cheerfully to yield her up to follow in the footsteps of her parents, who years ago gave themselves to the work in India.

The meeting was opened by Rev. J. Addison Henry, the pastor of Princeton Church, to which Miss Fullerton belongs, in remarks full of feeling and earnestness. He spoke of the father who had laid down his life in India, and of the widowed mother who was now called to another trial of faith and love, and

said that although the first thought in reference to parting with Miss Fullerton had been, "We cannot do without her in our church and Sabbath-school," yet he felt that this was not a sad, but a cheerful occasion, and that God had greatly honored this church in calling one of its best-loved members to such a service.

Rev. Dr. Irving, representing the Board of Foreign Missions, spoke of the peculiar circumstances of this occasion. Never before had the Board sent two ladies alone and unprotected on this long voyage in midwinter. Yet, knowing the importance of opening the school early in the spring, the appointments were cheerfully made, in the confidence that these ladies are peculiarly adapted for the work, with faith in the pledges of the Woman's Foreign Missionary Society for their support, and in the assurance that a covenant-keeping God will keep them in the hollow of His hand during all their journeyings by land and sea.

Rev. Dr. Brodhead, of Allahabad, graphically and beautifully described the missionary home and its surroundings, spoke of the influence which the school must exert, and of the wide field for usefulness, and opportunity for faithful work for the Master, which will open before the teachers. Rev. Dr. Crowell, of Woodland Church, said that we who remain at home should be stimulated in missionary zeal by this example of consecration. Rev. Dr. Dulles urged that our interest and enthusiasm should not evaporate when the stimulus of such a meeting is withdrawn, but that we should continue our prayers and efforts in behalf of those who are about to leave us. Rev. Dr. Allen, of Old Pine Street Church, spoke of the evident answer to prayer in the circumstances attending the consecration of these ladies to the work, alluded to the past history of Woodstock, and urged the Society by these providential dealings to the exercise of a yet stronger faith and the cultivation of a still more earnest spirit of prayer. An elder of the Princeton Church led in a closing prayer, full of emotion, in which he asked that these two, like Paul and Silas, might be set apart to the work of the Lord by a special baptism of the Spirit. The congregation then rose and sang that thrilling hymn, which rings like the trumpet-tones of an advancing army, while its wailing undertone, telling of

pain and martyrdom, swells at the close into a burst of triumph before the vision of heaven and Jesus crowned the King of kings:

"Ye Christian heralds, go, proclaim,
Salvation through Immanuel's name."

This meeting, so full of interest, both in its connection with past events and in its hopes for the future, was concluded with the benediction, pronounced by Rev. J. L. Scott, who will in a few months join his wife in India.

### THE RECEPTION AND DEPARTURE.

On the following Thursday evening a reception was held for Mrs. Scott and Miss Fullerton, at the house of Rev. J. Addison Henry, which was an occasion of interest and real enjoyment. The genial hospitality of the host and hostess, aided by the sweet songs and words of cheer of the many friends assembled, rendered the evening one of rejoicing instead of a gloomy leave-taking.

The ladies sailed on the American steamship "Ohio," January 25th, from Philadelphia. There were a large number of friends to witness their departure and bid them a heartfelt *adieu*. The day was bright and beautiful, and everything connected with the sailing pleasant and propitious. It was the day of prayer for schools and colleges—a fitting time for the teachers of Woodstock to start upon their journey to that place.

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## *$100,000.*

We trust that none have forgotten the conference held last May, and "our promise and yours," which was then made to *aim* to raise the above sum during the present year. So far our receipts are in advance of any former year, but not in such a ratio as will meet our aim unless the few remaining weeks bring a larger proportionate increase. Yet the reasons for attempting to secure that amount are more pressing now than when we undertook it. Our work abroad is crowned with rich blessings, and the Foreign Board needs every dollar we can pay into its treasury. Costly gifts, yea, consecrated lives, have been laid upon the altar. Shall not earnest, heartfelt, persevering prayer be given that God will open the

hearts of His people to give, that there may be no lack? Our friends must feel that in the short time remaining, each one must do something to secure so blessed a result. Our help is in God. Let us entreat Him whose is the silver and the gold, and who can turn the hearts of His people "as the rivers of water are turned," that He will grant us to realize our *aim*, which we were led to make in reliance upon His strength.

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## *WORDS FROM A MISSIONARY*

TO ONE WHOSE FAILURE IN HEALTH COMPELLED HER TO RETURN HOME.

"Did it seem too hard to leave your work and go back? Does your heart fail you now when you think of what some will call a 'waste,' or has the dear Master with the trial sent such abundant comfort, that you feel His loving care of you worth all the pain of your disappointed plans? Oh, what a hope we have! Even in the midst of what would else be utter desolation, we can not only be peaceful but happy, sure it is only for a little while. May you find the way so strangely sweet, that you cannot but thank the Father that your plans were changed, your hopes not realized; and may He bring you back to your chosen work when you have done what He has for you to do at home! In some way He will certainly make it all work together for His glory. We are sure of that. . . . Miss E—— M—— goes to Japan for the winter. She is much discouraged about her health, and fears she cannot return. Why is it? The old scene of the spilled ointment comes with wonderful comfort as the workers are taken one by one. 'Why this waste?' The Master did not count it so. It must be so now, and our *thought* of love is counted as our *deed* would have been. It troubled —— at first. He felt that it would not only be the loss of all the expense the Board had been to, but that many at home would feel that it had been a waste of the money of the Church, and be discouraged in giving. But before his death he was helped to believe that in some way it would be brought to work for the glory of a cause whose Leader cannot fail even in one little thing."

## *NEHEMIAH.*

BY M. R. J.

Out upon the midnight air,
Rose the voice of earnest prayer,
Nehemiah pleadeth there,
"For Zion shew Thy love."
He had seen her broken walls,
And her crumbling, ruined halls;
Now to God aloud he calls
For succor from above.

From amid the deepening gloom,
Where her tottering watch-towers loom,
Falls there not a voice of doom,
Upon the prophet's ear?
No, his faith and hope are strong,
Secret things to God belong,
He will right what now seems wrong.
He wipes the falling tear.

Now he rises, calm and brave,
God will yet the city save,
Though the heathen wildly rave,
He will not yield to fear.
When the morning's rosy light
Bathed Mount Zion's sacred height,
Shadows all grew strangely bright.
The work is God's he knows.

Rulers, priests, around him stand,
While he tells of God's good hand,
Which had brought him to the land
Where milk and honey flow.
"Shall we not," he says, "make haste?
While our city lieth waste,
How can we the blessing taste,
Of safety from our foes?"

"Let us rise and build!" they cry;
Nobles, priests, and rulers vie,
In the work of God, most high,
And, working, they are blest.

Nehemiah, like to thee,
May our faith and actions be,
When the broken walls we see,
To pray and work our best.

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## *THE INDIRECT WORK.*

In the heart of the City of Brotherly Love are rising the beautiful walls of the new city buildings. We may catch glimpses of them in crossing Broad street, or Market, gleaming as they do from out the heavy framework which surrounds them. And this framework? Ah, that is only the scaffolding, to be removed as soon as the work is done, and we all know its necessity. It has taken as much time and money to erect it as would have made a good, comfortable dwelling for some houseless family. And they tell us, too, that it costs a thousand dollars a month to keep in order the tools of those at work on this immense structure. Does any one find fault with this extra expense as he watches the growth of the solid masonry, week by week? No, indeed; common sense teaches him that these, and many other such expenses, are legitimate, integral parts of the whole cost of building.

But when it comes to the perfecting and furnishing of the instruments and the scaffolding for the grand, living temple of our Lord, how is it? Do not some of us want the particular dollar which we give to be used for *direct* work upon it? Are there not some who grumble or withhold their dollar altogether, because it costs something to send it to the other side of the world? Isn't there a feeling lurking in the breast of some good sister who may read this, that while *she* needs a change of air occasionally, and *must* dress respectably, the sister on heathen soil is extravagant in taking indispensable recreation, or in wearing a garb which conveys to the heathen mind an idea of respect for her and her religion? Let us think of these things; let our doing and giving be *all* for Christ! True, this is His work in which He permits us to bear a part, but He expects us to carry on our part just as we carry on our worldly affairs. If money is to be raised, there must be time and strength and money used in

getting it. If we are to send laborers across the seas, and sustain them there, there will be many incidental expenses which are as necessary to the whole work as the purchase of Bibles or the support of Bible teachers. And the Master never forgets the offering made *for Him* in whatever part of His great work it be expended. The time will come when from His lips the simple words, "*Ye have done it unto me*," will to us be higher, sweeter praise than the plaudits of the whole world could be.

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## *MINISTRY TO THE LORD.*

"AND the child did minister unto the Lord" (1 Sam. ii. 11). It does not say he ministered unto the priests, though I suppose, such a tiny child as he was, he could only pick up a spoon for one, hold a censer or open a door for another. And yet it says he ministered *to the Lord*. Here is a lesson for us. *Whatsoever* we do in the spirit of consecration—(Samuel was *consecrated*, given wholly to the Lord)—is *ministry unto Him*. Oh, how life is redeemed from commonality or meanness when we tread it with consecrated steps, and approach its necessary toils with consecrated hands!—*China's Millions*.

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BLANKS for reports of auxiliaries have been sent out. If any secretary has failed to receive one, please let us know and we will forward another

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## *NEW LIFE MEMBERS.*

Baker, Miss Mary
Baker, Miss Phœbe
Bell, Miss
Brown, Mrs. H. W.
Campbell, Miss Charlotte
Campbell, Miss Emma F. R.
Chalfant, Mrs. George W.
Edgar, Mrs. Hattie B.
Evans, Oliver F.
Fulton, Rev. W. S.
Halsey, Miss Elizabeth Cook
Heston, Mrs. Maggie B.
Hollifield, Rev. A. N.
Lenington, Miss Martha J
Lenney, Miss Jane E.
McCalla, Dr. John
McCalla, Mrs. Amanda
Mechlin, Mrs. G. W.
Reigart, Rev. S. W.
Reigart, Mrs. S. W.
Rice, Miss M. L.
Robinson, Mrs. W. A.
Sharp, Miss Carrie Brainerd
Stewart, Fannie A.

## *NEW AUXILIARIES AND BANDS.*

AUXILIARIES.

Kingston, N. J.
Milford, N. J.
Montclair, N. J.
Scotch Ridge, Ohio.
Springfield, Ohio.

BANDS.

Salem, Ohio, Amaranth Band.
Williamsburg, Pa., Busy Bees.

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## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from January 1, 1877.*

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Marietta Miss. Bd., sup. boy, Shanghai, . . $15 00

BINGHAMPTON.—Waverly Aux., for nat. tea., Kolapoor, . . . . . 86 30

BLAIRSVILLE.—Congruity Aux., $40; Ebensburg Aux., $28 39, S. S. Crumbs for the hungry, $7 33, Little Workers, $6 13, Truth Seekers and Senders, $4 50, Bible Class, $3 65, Busy Bees, $2, The Sowers, $1 50 ($53 50) for orphan, Sidon; Greensburg Aux., for school, Ningpo, $50, for fam. suf., Tungchow, *special*, $17, Foster Bd., for sch'p, Ningpo, $40 ($107); Latrobe Aux., for school, Hangchow, $11, Cent. off. for Tripoli House, $6 ($17), 217 50

BUTLER.—Centro Aux., Cent. off., for Woodstock, $21; Martinsburg Aux., $13; Pine Grove Aux., for Woodstock, $18; Zelienople Aux., for Chinese Home, $15, . 67 00

CARLISLE.—Greencastle, Lilics of the Valley, for sch'p., Tungchow, $40; Harrisburg, Pine St. Aux., for Chinese Home, $75, for Ah Fong Ch. Home, $12 ($87); New Bloomfield Aux., $15, 142 00

CHESTER.—Avondale Aux., for trav. exp. Woodstock Missionaries, $75; Brandywine Manor Aux., for Missionary, Lodiana, $15; Coatesville Aux., for sch'p, Futtehgurh, $30; Downingtown, S. S., for sch'p, Dehra, $12, . . . . . 132 00

CHILLICOTHE.—Bloomingburg Aux., for nat. tea., Mynpurie, . . . . . $50 00

CINCINNATI.—Cincinnati, 5th Ch. Aux., $27 33; College Hill Aux., $36 25; 2d Ch. Aux., $53 10; Springdalo Aux., $15; Sharonvillo Ch., Miss Conkling, $5; 1st Ch., Walnut Hills Aux., $34; Glendale Aux. (of which $19 Cent. off.), $61, Mrs. Babbitt's class, for sch'p, Dehra, $30 ($91); Lackland Ch., Mrs. Hutchinson's Bible class, Cent. off., $3; Wyoming Aux., for sch'p, Yokohama, $30; King's Daughter's (band of 8 little girls), weekly collections, $5 35, proceeds of fair, for Tripoli House, $28 01 ($33 36); Cincinnati, 7th Ch. Aux., $82 25; Mt. Auburn Miss. Bd., Cent. off., $1; Mrs. R. Brown, for sch., Saharanpur, $53, . 464 29

CLARION.—Clarion, Willing Workers, for sch'p, Corisco, $31 82, Cent. off, $25, . 56 82

CLEVELAND.—Cleveland, 1st Ch. Aux. $58 80, Little Rill Bd., for sch'p, Sidon, $45, Little Missionaries, $9 64 ($113 44;) Mem. Ch. S. S., for nat. tea., Syria, $8; Rome Aux., $3 75, . 125 19

COLUMBIA.—Ashland Aux., . 13 00

COLUMBUS.—Columbus, 2d Ch. Aux., for Miss'y, Syria, $100; London Aux. for zenana visitor, Futtehgurh, $25, Finley Bd., for nat. tea., Furrukhabad, $12 50 ($37 50); Plain City Aux. (of which $9 Cent. off. from

Mrs. J. Mitchel, Mrs. S. Evins, Miss J. Evins, Miss M. Evins, Mrs. R. Bicket, Mrs. Chapman, Mrs. S. Woodburn, Mrs. Punnost, and Mrs. J. Gill), $24, . $161 50

DAYTON.—New Carlisle Aux., for boys, Soochow, $11; Springfield, 1st Ch., Infant class, for sch'p, Ningpo, $40, Mrs. Winger's class, $50 ($90); Springfield, 2d Ch. Aux., for 2 sch'ps, Saharanpur, $82 91, Cent. off., $9 ($91 91), . 192 91

ELIZABETH.—Elizabeth, L. F. M. Assoc., for Miss'y, Mexico, $120 75, Westminster Bd., for sch., Jedaide, Syria, $100 ($220 75); Plainfield Aux. for Miss'y, Brazil, $81 92, Miss. Bd., *special*, for fam. suf., Tungchow, $50 ($131 92), . . . 352 67

ERIE.—Franklin Aux., for sch's, Shanghai, $105; Girard S. S., for sch'p, Dehra, $30; Gravel Run Aux., $20; Oil City Aux., $25, . 180 00

FORT WAYNE.—Fort Wayne Aux., for Miss'y, Shanghai, $225, Cent. off., $7, . . 232 00

GENESEE.—Batavia Aux., . 100 00

GENEVA.—Phelps, Everett Bd., for Beirût Sem., . 62 25

HOLSTON.—Jonesboro' Aux., for Tripoli House, . . 27 00

HUDSON.—Scotchtown S. S., for sch'p, Gaboon, . . 25 00

HUNTINGDON. — Birmingham Aux., $20; Buffalo Run Aux., $4 60; Port Royal Aux., $14 72, Steward's Circle, $5 29 ($20 01), for Chinese Home; Spruce Creek Aux., for Miss'y, Ningpo, $337 50, *special* for Tripoli House, $50 50, Cent. off., for Tripoli House, $70 45 ($458 45), . . 503 06

KITTANNING.—Apollo Aux., for Miss'y, Siam, $50; Concord Aux., for Miss'y, Brazil, $43 30; Crooked Creek Aux., for Miss'y, Brazil, $25; Currie's Run Aux., for Miss'y, Brazil, $25; Glado Run Miss. Bd., for Miss'y, Brazil, $25; Leechburg Aux., for Miss'y Siam, $25; Union Aux., for Miss'y, Brazil, $60. . . $253 30

LACKAWANNA.—Athens Aux., $10; Wilkesbarré Mem. Ch. Aux., for school, Mexico, $100, for Spanish tracts for Mexico, $10 ($110), . . 120 00

LEHIGH.—Hazleton S. S., for sch. Saharanpur, $50, for Tripoli House, $49, . . 99 00

LONG ISLAND.—Southampton Aux. (of which $25 from Mrs. Huntting, for L. M.), $59 77, Miss. Bd., $9 13, . 68 90

MAHONING.—Canfield Aux., for Miss'y, Bogota, $10; Columbiana Aux., for Miss'y, Bogota, $7 25; East Palestine Aux., Cent. off., from Mrs. Brown, Mrs. Elsor, Mrs. Martin, Mrs. Chain, Mrs. Bories, and Mrs. Chamberlin, for Miss'y, Bogota, $6; Leotonia Miss. Circle, proceeds of fair, for Miss'y, Bogota, $45; Youngstown Aux., for sch., Mexico, $20 25, . 88 50

MARION.—Chesterville Aux., $12 50; Delaware Aux., Cent. off., *special*, for schools, Tungchow, $60; Liberty Aux., $26 50, S. S., Cent. off., add'l, $12 ($38 50), *special* for schools, Tungchow; Trenton Aux., Cent. off., $4, . . . 115 00

MONMOUTH. — Jamesburgh Ch., Monroe S. S., for children in India, . . . 10 00

MORRIS AND ORANGE.—Morristown Aux., 1st Ch., for Miss'y, Allahabad, $300; Orange, 2d Ch. Aux., for Miss'y, Tungchow, $132 50; Rockaway, Little Acorn Bd. for sch'p, Futtehgurh, $15, 447 50

NEWARK.—Wickliffe Aux., for 2 sch'ps, Tr. school, Canton, $70; Cent. Ch. Aux., for schools, Canton, $60; 3d Ch. Aux., for Miss'y, Canton, and day-school in country, $128 55; Park Ch., Aux., for Miss'y and sch'ps, Canton, $81 83; High St. Aux., for Miss'y, Canton, 66 59; Hanover Aux., for school, $50; Caldwell Aux., for B. R. and sch'p, $51;

Bloomfield, Westminster S. S., $40, ($547 97, less expenses, $7 50), . . . $540 47

NEW BRUNSWICK.—Amwell, 1st United Aux., for nat. tea., Rio Claro, . . . 21 00

NEW CASTLE.—Newark, Hope Bd., for sch'p, Kolapoor, . 20 00

NEWTON.—Belvidere, 1st Ch. Aux., for Chinese Home, $57 65, Infant school, for sch'p, Benita, $20 ($77 65); Blair Hall Miss. Bd, for school, Ningpo, $25; Phillipsburg Aux., for zenana visitor, Lahore, $150; Stewartsville Aux., for school, Saharanpur, $25, . . 277 65

NORTHUMBERLAND.—Bloomsburg S. S., and Infant class, for sch'p, Allahabad $56 82; Danville Aux., $63 12; Williamsport, 2d Ch., Mrs. J. J. Ayres' Bible class, for day-sch. exp., Sidon, $25, . 144 94

PHILADELPHIA. — Immanuel Aux., a member, Chinese Home, $1; Old Pine St. Ch. Aux., for Miss'y, Africa, $300, Buds of Promise, for sch'p, Gahoon, $30, A S. S. class, for Chinese Home, $1 53, Mrs. R. H. Allen, for Chinese Home, $5 ($336 53); 10th Ch., Mrs. James Bayard, $200; Miss Margaret Smith, $25; Mrs. M. J. Milliken, $5 ($230), . 567 53

PHILADELPHIA CENTRAL.—Alexander Ch. Sheshadri Bd., for nat. tea., Furrukhahad, $55; Cent. Ch. Aux., for sch'p, Tungchow, $40; Johnstone Aux., for Miss'y, Odanah, $95 66; North Broad St. Aux., for Miss'y, Persia, $141, Praying and Working Bd. (of which $2 65 from exhibiting Chinese hahy), for Chinese Home, $22 65 ($163 65); Shepherd Aux., for Kolapoor, $107, . . . . 461 31

PHILADELPHIA, NORTH.—Holmeshurg Hope Circle, . 5 00

PITTSBURGH AND ALLEGHENY COM.—Bridgeville Aux., for Tripoli House, $36; E. Liberty Aux., for Miss'y, Kolapoor, $107 25; Pittsburgh, Cent. Ch. Aux., for Miss'y, Furrukhahad, $169; Shadyside Aux. (of which $2 Cent. off., from Mrs. Hays and Miss M. Johns), for Miss'y, Furrukhahad, $103 04; A Friend, $5 75; A Friend, $1, . . . $412 04

REDSTONE. — Connelsville Aux. (of which $1 from Rev. J. M. Barnett, for fam. suf., Tungchow), $10 57; Mt. Pleasant Aux., for sch'p, Dehra, $60, . . 70 57

ROCHESTER.—Geneseo Cent. Ch. Aux., for sch'p, Mexico, $50, Butler Bd., for sch'p, Oroomiah, $30, . 80 00

ST. CLAIRSVILLE. — Concord Aux., for B. R., Lahore, $71 83, Cent. off. from Mrs. E. Gladden, Mrs. Mobley, Mrs. Hart, Mrs. Wallace, Mrs. Gordon, Mrs. Foreman, Mrs. H. Gladden, Mrs. Glover, Miss Myers, Miss Fisher, and Mrs. Armstrong, $11, . . . 82 83

SL. LAWRENCE.—Ogdensburg Aux., for Miss'y, San Francisco, . . . . . 100 00

SHENANGO. — Neshannock Aux., $15; Newcastle, 1st Ch. Aux., for Missy, Mexico, *special*, $77, Little Gleaners, for school, Mexico, $47 ($124); Slippery Rock Aux., $14 47, Mite Helpers, $1 53, Miss Mehard's class, $1 ($17), for Chinese Home; Westfield Aux., for work under Mrs. McFarland, Siam, $64, . . 220 00

STEUBENVILLE.—Beach Spring Aux., $28 50; Richmond Aux., $19 25; both for Miss'y California, . . 47 75

WASHINGTON.—Fairview Aux., for Chinese Home, $37 62; Forks of Wheeling Aux., *special*, for fam. suf. Tungchow, $11 50, . . . 49 12

WEST CHESTER.—Thompsonville Morning Star Bd., for sch'p, Gahoon, . . . 45 00

WESTMINSTER.—York Aux., for outfits, Woodstock Missionaries, . . . . 200 00

WEST VIRGINIA.—Holliday's Cove S. S. class, for school,

Panalla, $6 60; Parkersburg Aux., 1st Ch., $8 60, . $15 20

WOOSTER.—Savannah, Little Gleaners, $6, Miss. Bd., $5, for Tripoli House, . 11 00

ZANESVILLE.—Dresden Aux., Cent. Christmas off., $5; Jefferson Aux. (of which $1 from Mrs. Dean), $16; Pataskala, Home Circle, $25, Mrs. M. J. Lenington, for L. M., $25 ($50), for fam. suf., Tungchow; Roseville Aux. (of which $5 Cent. off.), $11; Uniontown Aux., $12 25, Carrier Dove Bd., $5, Miss Ann Fling, $1; Mrs. C. B. Fawley, $1 ($19 25); Martinsburg Aux., for schools, Tungchow, *special*, $35; Zanesville, Putnam Aux., for Miss'y, Chenanfoo, $36, . 172 25

MISCELLANEOUS.—Aurora, N. Y., col. by Miss E. R. Bogart, for Chinese Home, $25; Baltimore, Mrs. C. E. Waters, for sch'p, Kolapoor, $34, for Chinese Home, $5; for sch. Sacramento, $5 ($44); Buffalo, N. Y., Mrs. S. H. B. Smith, for Chinese Home, 40 cts.; Easton, Pa., Miss M. L. Boileau, for Miss'y, Woodstock, $2; Glendale, O., Mrs. T. L. Cilley, for fam. suf., Tungchow, $5; Goshen, N. Y., Mrs. J. G. H., for Chinese Home, $10, for fam. suf., Tungchow, $1 ($11); Green Tree, Pa., The Misses Patterson, for Chinese Home, $3; Kenton, O., Mrs. J. C. Miller, fam. suf., Tungchow, $5; Kelly's Station, Pa., M. C., Cent. off., $1; Leetsdale, Pa., Hattie P. Wilson, for fam. suf., Tungchow, $1; Marion, Va., S., "for spread of the Gospel," $15; Milwaukee, Wis., A Friend, for fam. suf., Tungchow, $1; Montreal, Canada, Mrs. E. R. Green, Thank off., for Chinese Home, $50; Morgantown, W. Va., Mrs. E. C. Wilson, for Tripoli House, $5; New Albany, Ind., Mrs. M. A. Lapsley, for Chinese Home, $500; New Castle, Del., Mrs. Annie C. Kerr, $5; Northampton, Mass., Miss Humphrey, $3 80; Philadelphia, Nellie's Mite Box, 33 cents; Rohhie in heaven, and Eva on earth, $3 60; M. B. M., 40 cts; J. K. M., for fam. suf., Tungchow, $2; In memory of a mother, for Chinese Home, $5; S. K., for Tripoli House, $10; Mrs. John Stewart, $1; E., for schools, Mexico, $2; A Friend, $2; Miss M. H. Tatem, $1; The Misses H., for Chinese Home, $2; Phillipsburg, N. J., Mrs. Wampole, $1; Raymond De Witt, 50 cts.; Pittshurgh, Wilbie Spencer's Mite box, for fam. suf., Tungchow, $2 50; Mrs. C. Ralston, $5; Mrs. John McKelvy, $10; Chrissie, Rallie, and Willie McKelvy's Mite hox, $3; Raymond, Iowa, Frank L. Douglass, for work under Mrs. M'Farland, Siam, $1; Shushan, N. Y., Mrs. A. W. M'Lean, $17; Springfield, O., Mrs. D. M'Grew, Cent. off., $1; Syracuse, N. Y., Two Sisters; $2; Tioga, Pa., Mrs. M. Baldwin, for child, Tokio, $35; Troy, N. Y., Mrs. S. B. Sleicher, for fam. suf., Tungchow, $5; Uniontown, Md., Miss Ferguson and sister, $2; D. M., for Chinese Home, 50 cents, $792 03

Total Receipts for Jan., . $8,743 38
Previously acknowledged, . 31,514 41

Total Receipts from May 1, to Feh. 1, 1876, . . $40,257 79

The Aux. Soc. 1st Ch., Oswego, have sent a box to Sidon Seminary valued at $67 25. They also sent one a year ago to the same school valued at $127.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Phila.

February 1, 1877.

# W. P. B. M.

# Northwestern Department.

## *SIAM.*

### Miss Susie D. Grimstead.

Bangkok, Oct. 26, 1876.

. . . I am exceedingly sorry to have to tell you that my school is only *half* as large as it was last year, and among those who left were Soot and Fanny. A letter from Mrs. House tells me that she has written you of this, and says she "fears the ladies of the Northwest will be greatly disappointed and discouraged." I fear they will, but they cannot be more so than I am, and have been for some time. I had hoped almost against hope that Mrs. House's going away would not seriously affect the school, and all the girls assured me before vacation that they would return, but after spending a few weeks in their heathen homes, some of them decided to remain there, and I have been unable, thus far, to get others to take their places; even if the girls are willing to come, their parents oppose it. Not long ago, I let Pun go home for a few days, and when she returned, she brought with her a bright little girl who really wanted to learn, and said she was going to stay with us a long time. She stayed a week, was as happy as could be, and seemed very ambitious to learn to sew and read. During the week her mother or father came nearly every day to see her, and one day wished to take her home for two or three days. I said she could go, and that was the last we saw of her. I have since learned that her mother was jealous and unhappy because her child seemed so happy here. She cried all the time, and doubtless had no intention of bringing her back. That is one great trouble, the mothers cannot bear to have their girls come to us, for fear they will learn to think more of us and our

customs than of theirs. Some time this may be overcome, but just now all seems very discouraging and hard to bear.

I have the promise of several little girls as soon as they are old enough, but at present they are too little to be in school. Though there is much to discourage, when I think that Mrs. House worked nineteen years before she got the school started, I ought not to feel so badly about not doing any better than I have done the first year. I have been told several times that I may be thankful that *half* the school remained, as even that is more than many who know the people expected. So, dear friends, take courage with me, and help me by your prayers to be patient, till God shall bless our efforts and fill our school to overflowing, and then I'll give you all the scholarships you can dispose of.

. . . I have two girls, sisters, very bright and quick, who are very good in their English studies, as well as Siamese. This is their last year according to the written agreement, but their mother says she will probably leave them with us another year. The oldest, Lucy, also Pun and Choo, are hoping to unite with the church at our next communion, the first Sunday in November. They are all good girls, and I have no reason to doubt their sincerity. Pray for them that they may prove true Christians, willing to work for the good of those about them. That seems to be the hardest thing for Siamese converts to do; unselfish affection is something they cannot understand, and but few of them possess it, even in a limited degree. Our teacher, Suan, is the only woman I know of in Bangkok who is willing to devote her time to teaching. Oh, I do so hope that some of these girls will become teachers! They could accomplish much more than we can, understanding each other so much better than we can understand them.

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### *INDIA.—Futtehgurh.*

MRS. J. J. LUCAS.

. . . I HAVE had visits at my house from some of the women who attend the schools, and they were as delighted as children in showing me what progress in their lessons they had made since I

last saw them. Several of them tell me that they have given up the worship of idols, but I have reason to fear that they are not so free from the shackles of custom as they wish me to believe. The teacher of the Pierson school regards himself as a very wise man, and wears a mark on his forehead indicative of his high rank and great devotion as a Brahmin. Mr. L. tried to persuade him not to disfigure his face in the way he does, and he has promised to come soon and have a friendly talk about the matter. The girls in his school are among the brightest I have. Several very intelligent women attend the Hoffman school; their bright, pleasant, intelligent faces greet me on my visit to the school. We cannot doubt that the seed of the word is scattered widely in many of the best families in the city by means of these schools. The great day will reveal in whose hearts the seed has brought forth fruit unto everlasting life.

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### *SYRIA.—Beirut.*

MRS. HATTIE E. LEWIS.

. . . FOR half a century a few faithful ones have labored to bring light and liberty to those who sat in great darkness. The seed has been sown in tears by those who have entered into their rest with but few garnered sheaves; but the field was planted in the name of the Lord, and we, who have more recently entered into the work, are permitted to gather from fields which already begin to yield an abundant harvest; and herein is that saying true, "one soweth and another reapeth." Still the work is hastening on, and it seems as if the time had come to herald the glad tidings of the "awakening of Syria." The missionaries are greatly encouraged at the signs of promise, and eagerly await the coming changes which are to usher in the dawn of a brighter day for Syria. God is using means apparently the most adverse to work His plans, and is opening many ways of useful labor which no human wisdom could have foreseen.

The mission schools were begun in Beirût, then pushed into the adjacent portions of Mt. Lebanon, then into other cities of the coast and of the interior, and they have raised up a great body of

readers, capable of presenting and understanding the word of God. They have stimulated other sects to open schools in rivalry, have awakened a desire for learning, and have caused a demand for books of all kinds, for newspapers and magazines, and for higher schools and seminaries of learning. The Syria mission enjoys special opportunities to exert a wide and ever-increasing influence in this direction. By means of the Arabic printing press, the Bible and religious books have been spread over the vast regions occupied by the Arabic-speaking races. Beirût is fast becoming the radiating centre of literary and religious light and culture for the people. The college and seminaries occupy a large place in the interest and care of the mission. The standard of education is high, and the graduates are among the most highly educated scholars in the land. Being purely missionary institutions, they offer the best opportunity for thorough religious instruction. The number of common schools under the immediate care of the mission is about fifty, many of them large and flourishing. These educational institutions, combined with the press and native agencies, are wide channels through which missionaries can bring light and blessing to the people. They are among the indirect means of reaching the people; but while many are reached directly by preaching, more are taught in the schools, and to some we could never gain access except through this means. Education is the handmaid of the gospel, and by positions attained and influence exhibited which could not be looked for in any other way. Contact with Moslems and Druzes, so difficult through other means, is possible through education. Scripture truth may be presented in connection with science, and where youthful minds are most susceptible.

. . . The problem yet is how to increase greatly the number of native pastors, and to induce the native Church to assume their support. By means of the missionaries and native helpers, the gospel is preached statedly in as many as thirty places, and the regular attendants will number about twenty-five hundred. The earnest prayer of the Christian laborer here is, that there may be a great outpouring of the Spirit upon this whole land.

# Home Work.

## *THE CASTING OUT OF THE DUMB SPIRITS.*

We wish we could convey to our dear sisters some adequate idea of all we have enjoyed in the Tabernacle, Farwell Hall, and in our Chicago churches during the past three months. Of course you have seen and read the reports in the daily papers of the thousands thronging the meetings, inquiring the way of salvation, from every class of society. In the past month it is stated that over two thousand have been added to the membership of our different evangelical churches, over six hundred of these to the Presbyterian Church.

But we want to tell you of the work among ourselves—among *Christian women.* The same spirit that filled those who were "last at the cross and earliest at the tomb," has been poured out upon the women of our churches. They have crowded together from the first to every place of prayer, as though they feared they should not have their full share of the blessing! The inquiry rooms have been their especial delight, and it would have brought tears to your eyes to enter one of these rooms and see them there, kneeling with some poor woman, in low tones earnestly pleading for God's Spirit to reveal "the way, the truth, and the life" to an anxious one, or drawing from the hitherto silent depths of their hearts passages of Scripture to encourage the fainting, or to give light to a doubting soul.

Much has been said of the wonderful changes wrought, but none have given more joy to our hearts, perhaps, than the freedom that great love has brought to Christian women. "Where the spirit of the Lord is, there is liberty" (2 Cor. iii. 17). This is very apparent in the ladies' prayer-meeting in our churches, not only in the greatly-increased attendance, but in the unloosed tongues, that for years have been paralyzed on such occasions. The wife of one of our pastors remarked at one of our missionary meetings, that formerly (perhaps years ago) she refrained from taking part in prayer-meetings from what she thought was womanly modesty,

which was such a becoming thing in woman; then again she called it humility, but she had found that it was nothing but *pride!*

It has been the subject of prayer in our missionary room that Christian women, who have heretofore consecrated willingly their hands and their feet, may now learn to consecrate their lips also. May they remember that the Lord does not send angels with His messages, but employs men and women, even as when He had first risen He told Mary, "Go to my brethren and say unto them, I ascend unto my Father and to your Father, and to my God and your God." And when He gives us a message to any one, be it to His "brethren" or to sinners—to heathen at home or abroad—let us not answer, "Lord, I am slow of speech and of slow tongue," but rather take the example, Matt. xxviii. 8, "And they departed quickly, with fear and great joy, and did *run* to bring His disciples word." We commend this text to all our societies where there are any *dumb spirits*, and may the dear Lord come to you and cast them out! S. S. B.

## *A VOICE FROM THE FOREIGN FIELD TO THE HOME.*

. . . We are half amused, half saddened, and wholly incredulous, to read of the lack of money at home, after reading accounts of the magnificent movement of the Centennial, which enlisted not only the rich men of our cities, but with the "open sesame" of *patriotism* roused towns, villages, and isolated country homes to generous, energetic effort. I am proud of my country and her public spirit, but I wish the Church would make new efforts to rouse similar enthusiasm in all its branches. Too much is left to individual, half-asleep consciences. The great centres take it for granted that "every man will do his duty," but more than half will not unless others arouse them to it. A perfect system, reaching from the various centres to every town, incitement to noble emulation, estimates as to how much might be raised by each district, multiplying active officers, and inaugurating missionary work *at home* in behalf or the missionary cause, are all needed in this work.

## *WHAT WILL THE HARVEST BE?*

Truly the showers of blessings that have descended in these latter months throughout the Northwest are wonderful! Our souls, and all that is within us, praise and magnify the Lord of Hosts for what He has done. Seed planted years, if not scores of years ago, has germinated, bringing forth "fruits meet for repentance." Hearts that were dead have been quickened, and are now singing the songs of the redeemed. The Sun of Righteousness has risen in multitudes of households where His healing beams were never felt before. At hundreds of family altars the cry now daily ascends, "What wilt Thou have me to do," where, six months ago, mouths were closed and hearts veiled in darkness. Lukewarm Christians have turned with loathing from their past, and are writing new records on the pages of their lives. Oh, how the glorified ones must have sung together for joy over these regenerated, re-consecrated souls! What may not the Church expect from this large increase of active force and motive power? With all this talent, time, strength, money, need we ask, "What will the harvest be?" Will not the Saviour's "Go, work in my vineyard," bring so many ardent workers that every garner shall be filled even to overflowing? Beloved workers in far-off fields beyond the sea will hear the glad response, and lift up their hearts with joy unspeakable that the gospel need be no longer hindered for the lack of means, but shall be proclaimed to every creature. From 23 Centre street, N. Y., one writes, "Up to the very close of the year the most cheering accounts are received of the Divine blessing on missionary efforts; never before have the mission churches been so enlarged or so cheered by clear evidences of consistency under severe trials and persecution. The chief dangers are at home. The greatest solicitudes relate to finance."

In view of this, dear sisters of the Northwest, young and old, shall we not in this first spring month, six weeks before we go up to our Annual Meeting, gird on the whole working armor and go forth for faithful, self-denying service, gathering such a harvest of dollars and cents as shall set every wheel in motion, redeem

all our pledges, and fill every heart with gladness? In January, our Board sent out this

"APPEAL.

"Three-fourths of the financial year of the 'Woman's Presbyterian Board of Missions of the Northwest' has passed; not over one-third of the amount necessary to be raised has been received. Unless the Auxiliaries 'put on Jesus Christ,' and work in His name, RETRENCHMENT must be the record for the year. Shall not the abundant outpouring of God's Spirit on the churches of the Northwest, increasing their zeal and adding to their numbers, so multiply self-denying love and faithful prayer, that means shall be furnished to *increase* our work? Is the gospel a treasure to be hoarded and prayed over and sung over for ourselves, or shall we obey Christ's divine example and command, and share it with *every* creature—with the hundreds of millions of heathen women perishing for lack of it? Call at once a meeting of your society. On your knees answer the questions, 'What owest THOU?' and 'Lord, what wilt THOU have *me* to do?' In that light the spectre of retrenchment will vanish. Our banner motto must be, 'This *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God, in Christ Jesus.'"

We ask, with unwonted earnestness, each Auxiliary, if it has not already done so, to consider the import of these searching words, and at once be up and doing, remembering that the time is short. "Give, and it shall be given unto you."

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DID you read that excellent suggestion in the *Interior* a few weeks ago, that all subscribers begin with the year, even if they duplicated a few numbers? So many more to do good with and extend knowledge! If you did not, please think of it now, and have a special solicitor appointed, if you cannot go yourself. An Auxiliary in a suburban place in two afternoons secured forty names. Is not that an example worth emulating?

## *HINTS WORTH ACTING UPON.*

A BELOVED worker in Michigan sends us the following good words:

"I do not know what is the good fortune of our sister societies in respect to workers, but think if they are all equally endowed, there is a vast power here in the Northwest for doing good substantial work. Six resolute women can form and sustain an organization capable of doing aggressive work, besides nourishing its own growth. We have about ten who are *ready to help*, and we hope that we may yet find just the way of interesting our whole membership up to the same point. We have bought some missionary books, which circulate among our members in alphabetical order, each one retaining a book two weeks or four, according to its size. These books have helped us visibly, and we hope to make them the nucleus of a library of reference. We have had two missionary concerts during the year, which were successful.

"At a previous meeting, we decided upon Japan as our subject for the last concert, and appointed a committee of 'resolute six' to make all the arrangements and prepare papers as follows:

"Geographical situation of Japan.

"Government of Japan.

"Social customs of Japan.

"Missionary work in Japan.

"These papers were read by 'young men and maidens' of the Sabbath-school, and were interspersed with short recitations of Scripture, and an exercise in rhyme, by our 'Little Helpers,' and plenty of music. Our pastor conducted the opening exercises in the usual way, and if all is well arranged, no further management is needed.

"We had a full house. We hope to do more than furnish amusement. Our object is to place the missionary work, in all its reality, relations, and needs, before the minds of all, both young and old, not as a matter of choice, but a binding necessity laid upon every soul converted to Christ and receiving from day to day the spiritual blessings of His gospel. In the November number of the *Presbyterian at Work*, under 'Chautauqua Teachings,' I see Mrs. Alden

gives a report on 'Practical Hints,' in which she says, 'Great stress was laid on the necessity of exceeding familiarity with the lesson, . . . an absolute knowledge as to facts, geography, date, &c., of every portion of it, so that the teacher will seem to be living in those times, and to have acquaintance with the people of whom she talks. All this, it was urged, will give an impression of reality.' And again she says, 'Prepare the lesson to feed your own soul.'

"These thoughts for Sabbath-school teachers are equally applicable to the missionary work, and it was in view of these principles of patient study and thorough preparation that we decided to furnish a quarterly missionary concert." E. R. S. C.

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Miss Jewett, of Persia, says: "I want to add one to the list of those who speak in admiring terms of that beautiful little magazine, *Children's Work for Children*. It is charming. The picture on the cover is exquisite, perfect, almost, I might say. Whenever I look at it, I look and look again, and can hardly take my eyes off from it. I am sure I enjoy it the more, too, that I so seldom see prettily-dressed and clean children. The children here are generally ragged and dirty, and, if not, are dressed without taste. Then those intelligent, earnest faces. What a favored land is ours! May the children of the present generation grow up to move the whole world for Christ! Have they not a glorious prospect before them?

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At the risk of seeming repetitious, we publish the different articles that have come to us touching the great revival. It has been so pervasive and glorious that it would be to our shame if we withheld what interests every Christian woman's heart so deeply.

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The Sixth Annual Meeting of the Woman's Presbyterian Board of Missions for the Northwest will be held in the 1st Church, Chicago, Illinois, April 25th and 26th. Auxiliaries will please take notice, and be prompt in sending in their reports.

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"And they shall declare my glory among the Gentiles."

## *NEW AUXILIARIES.*

Collinsville, Ill.
Columbus Grove, Ohio.
Edgington, Ill.
Fort Wayne, Ind.
Iola, Kansas.
Peoria, Ill., 1st Ch.
Peoria, Ill., 2d Ch.
Sparta, Ill.
St. Joseph, Missouri.

## *NEW LIFE MEMBERS.*

Mrs. E. B. Burkhalter,
Mrs. O. Chamberlain,
Mrs. Jennie Chapin,
Mrs. R. A. Condit,
Mrs. Wm. T. Culbertson,
Mrs. A. E. Donaldson,
Miss Effie Edwards,
Mrs. Wm. H. Ferry,
Mrs. Anna H. Fish,
Mrs. J. W. Hanna,
Mrs. Normand T. King.

## *Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for January, 1877.*

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Vandalia S. S., for Tripoli, . . . . $6 57

BLOOMINGTON.—Bement, A Friend, for Tripoli, $4; also for Chinese suf. near Tungchow, $6; Clinton W. M. S., for two pupils, Oroomiah, $70, . . . . 80 00

CAIRO.—Du Quoin, Mrs. A. R. F., bal. on L. M., . . 5 00

CEDAR RAPIDS.—Blairstown W. M. S., $6; Cedar Rapids, 1st Ch., for Miss Jewett's sal., $35; Miss Pratt's sal., $42; 2d Ch., Gatekeeper at Tabriz, $9; Cent. off., $50; Clarence W. M. S., for suf. at Tungchow, China, $5; Mt. Vernon, last pay't on L. M., $13; Cent. off., $14; Lyons W. M. S., $6; Vinton W. M. S., for Miss Pratt's sal., $50; Wyoming W. M. S., mountain school in Persia, $26 50, . 256 50

CHICAGO.—Chicago, 1st. Ch., sup. school in Syria, $62 50; Youthful Gleaners, $50; 2d Ch., sal. of Miss Poage, $100; Mrs. Gould, Bible woman in India, $10; 3d Ch., Mrs. Wm. Mendsen, pupil with Mrs. Farnham, *special*, $26 50; Fullerton Av. Ch., Mrs. Noble's "baby fund," $1; Lake Forest W. M. S., $46; Steady Streams, $4 61; Evanston W. M. S., for Miss Bacon's sal., $88; Hyde Park, Mr. Olmstead's class, for mountain school in Persia, $14 50; Reapers, for Tripoli, 52 cents; Riverside Girl's Miss. Band, for school in Persia, $6 50; Hyde Park, Mrs. C. B. Nelson for Pun, pupil in Bangkok, $30, . $440 13

CRAWFORDSVILLE. — Crawfordsville W. M. S., $6; Miss. Bd., Central Ch., *special*, for Miss Bassett, $30; W. M. S., 1st Ch., for extra scholar at Canton, China, $40; Rossville, Women and Children, $1 50; Mrs. Julia Koutz, $5, . . . . 82 50

DAYTON—Oxford West'n Female Sem., . . . . 65 50

DES MOINES.—Newton W. M. S., . . . . . 8 00

DETROIT.—Detroit, Fort St. Ch. Young Ladies' Band, premium on gold draft, $24 50; Holly, by Mrs. J. B. T., $5; Ypsilanti W. M. S., sal. of Miss Dean, $75, 104 50

DUBUQUE. — Hopkinton, "Peacemakers," for mountain school, Persia, *gold*,

$9, and for purchasing lot at Petchaburi, Siam, $23 40, $32 40

FORT WAYNE.—Elkhart W. M. S., for L. M., $25; Le Grange W. M. S., $18; Lima W. M. S., $25, . . 68 00

FREEPORT.—Galena, Cent. off., $13; Little girls, $3; Freeport Girls' Junior Bd., for pupil at Tabriz, $32; W. M. S., Sewing Machine for Miss Kuhl, $2; Rockford, Mrs. A. Shepherd, 1st Ch., $2, . . . . . 52 00

HURON.—Norwalk, Young Ladies' Mission Society, . 10 00

IOWA.—Burlington, Young People's Band, for Tripoli, $25; Kossuth S. S. class, for Tripoli, $2, . . . 27 00

KALAMAZOO.—Kalamazoo W. M. S., for Tripoli, $20; for Miss Ketchum, $25; Niles W. M. S., $10; a lady, $5, . 60 00

LANSING.—Marshall, Mrs. C. Clark, . . . . 5 00

LIMA.—Lima W. M. S., sup. sch. at Ain Kesoor, Syria, $12; Cent. off. $2, . . 14 00

MATTOON.—Charleston W. M. S., . . . . . 5 10

MILWAUKEE.—Milwaukee, A Friend, for Chinese Home in California, . . . 10 00

MONROE.—Adrian W. M. S., for Miss Ketchum, $61 58, for L. M., $25; for Miss K's outfit, $80 94; Cent. off., $11; Hillsdale W. M. S., $10; Cent. off. $1 25; Monroe, Willing Workers, for Tripoli, $5; W. M. S. Cent. off. for Miss Ketchum, $15, . . . . . 209 86

MUNCIE.—Tipton W. M. S.. . 10 00

NEW ALBANY.—Bedford, $5 50; Jeffersonville W. M. S., for Tripoli, $20 78; New Albany, for L. M., $25; W. M. S., for sal. Mrs. Ward, $100; Vernon, a friend for Tripoli, $5, . . . . 156 28

OTTAWA.—Mendota, for Lizzie, pupil at Dehra Doon, $30, *gold*, . . . . $32 15

PEORIA.—Dunlap, Prospect Ch. for Tripoli, $5; Cent. off., $12; Lewistown W. M. S., for Chinese in Los Angeles, Cal., $30 33; Peoria, to con. two L. M's., $50; for Miss Kuhl's sewing machine, $2; 1st Ch., Little Lights, for picture cards for school at Rio Claro, $1, . 100 33

ROCK RIVER.—Andover S. S. class, for Tripoli, $1 40; Princeton W. M. S., Cent. off., $20, . . . . 21 40

SAGINAW.—Bay City W. M. S., for Oroomiah Seminary, 34 15

SAINT PAUL.—Stillwater W. M. S., for Tripoli, . . 16 03

SPRINGFIELD.—Springfield 1st Ch., Young Ladies' Society, for medical attendance in school at Tabriz, $35; W. M. S., sal. Mrs. Corbett, $50; for suf. at Tungchow, China, $2; Lincoln W. M. S., $32; Cent. off., $13, all for Tripoli, . . . . 132 00

VINCENNES.—Cambridge City W. M. S., $13; Princeton W. M. S., for Tripoli, $16 20; Terra Haute W. M. S. of Upper Indiana Ch., $24 85 . . . 54 05

WINONA.—Owatonna, Mrs. E. B. R., for Tripoli, $2; Rochester, Downing Band, for sch'p No. 3, Chefoo China, $40, . . . . . 42 00

ZANESVILLE.—Granville, Little Workers, sch'p 23, in Mrs. Farnham's school, . 26 00

MISCELLANEOUS. — Gilson, Nebraska, Mrs. M. M. Rogers, $4 40; Hope, Ind., Mrs. A. F. R., $2; Union Grove, Ohio, $15, . . 21 40

Total for January, . . $2,187 85
Previously acknowledged, 14,357 44

$16,545 29

ERRATUM.—In the November receipts, the sum from Jerseyville, Ill., for Persian pastor's wife, should have been for a teacher in Mr. Farnham's school, Shanghai, China.

CHICAGO, *February* 1, 1877.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.